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cates that the author herself has not a clear conception of relative values. Those who will be most irritated by this lack will be those who believe in government aid.

But if the argument is not so strong as it might be, there are chapters in the book telling of the extent of bad housing in the United States, giving a résumé of the history of American housing reform, describing housing legislation and the work of "model" housing companies, summarizing the housing experience of other countries—especially in the matter of government aid in financing—that are of real value by putting at the service of the reader in compact form a mass of information which heretofore has been available only in scattered pamphlets and reports.

JOHN IHLDER.

Philadelphia.

Workingmen's Standard of Living in Philadelphia. A report of the Bureau of Municipal Research of Philadelphia. By WILLIAM C. BEYER, REBEKAH P. DAVIS and MYRA THWING. (New York: The Macmillan Company. 1919. Pp. x, 125.)

The purpose of this study is to find out what annual income is needed under prices prevailing in the autumn of 1918 to give a fair standard of living to a family of five. The sum is found to be \$1636. The equivalent of the Chapin figures of 1907 under prices prevailing in 1918 would be \$1751.

The elements entering into the standard living costs of this standard family have been given in sufficient detail so that it may be possible at any time to ascertain the current cost of each item therein, and thus to find the cost of this standard of living at any price level. The volume represents a creditable bit of research work.

Inasmuch as the immediate object of the book is to find out what would constitute a fair minimum wage for unskilled public employees, the authors make the following recommendations:

1. That the city government of Philadelphia, acting through the finance committee of council or through the civil service commission, adopt the standard of living herein outlined as a basis for ascertaining currently the amount of a living wage for manual workers.

2. That the cost of this standard be ascertained at least once a year by the city government, preferably just before budget-making time.

3. That in fixing the wages of manual workers above apprentice grade no wage be made lower than the ascertained cost of this standard.

4. That at least once in five years a new investigation be made with a view of modifying the standard so that it will conform to any changes which may have taken place in the living standards of workingmen's families.

5. That standards of living similar in general outline to the one herein suggested for manual workers be devised for other occupational groups to serve as a basis for adjusting the rates of compensation applying to these groups.

These recommendations differ from the usual method of measuring a fair wage in that complete recognition is given to changing living standards.

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The Anatomy of Society. By GILBERT CANNAN. (New York: E. P. Dutton and Company. 1919. Pp. 216.)

"Humanity has a will backed by the creative will which animates the universe"—this sentence gives the clue to the author's social philosophy and scheme for social reorganization, and reminds us strongly of Comte and Ward, though without the logic of either. The first chapter on "Definitions" would have been stronger if he had stopped to define some terms and phrases which he uses later in the book. This would have made clearer his meaning when he contrasts work with drudgery, vision with law, nature with human life, organization with structure, the democracy of patriarchalism and economic power with the democracy of humanity. It might, too, have made unnecessary the statement that "an excess of goodness is as enervating to human life as a monotony of sunlight."

Authority, he holds, "lies in the social contract by which the individual acknowledges his social relationship in return for the advantages that can be won for humanity." Marriage is looked upon as essentially a contract to be dissolved as any other contract—especially when it fails to be creative of spiritual values. Women are considered to be especially qualified for citizenship in this reconstruction period as they are nearer to the spirit of humanity and less bound by customs, traditions and the "structure of finance"—the curse of modern European civilization.